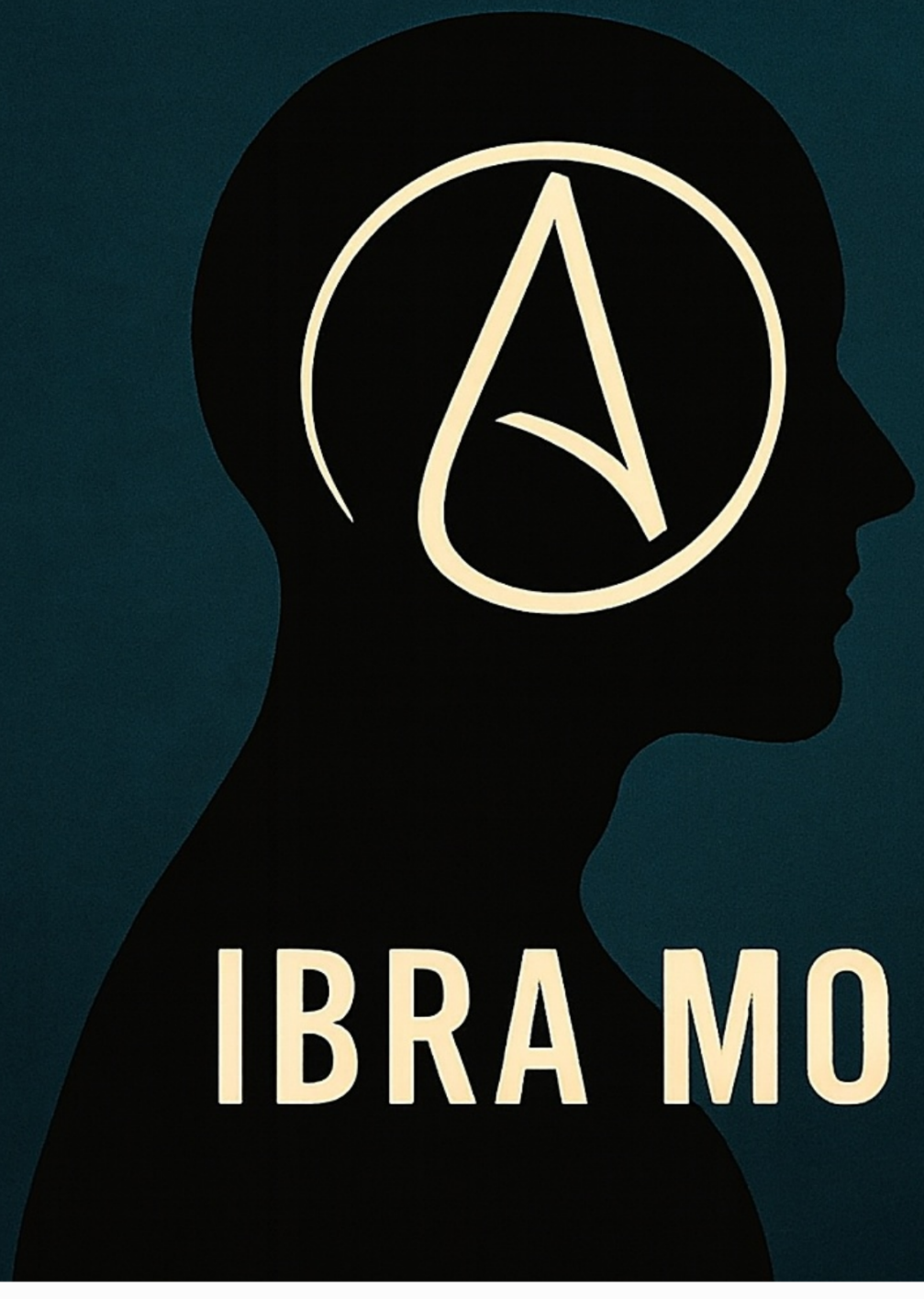
A SOMALI ATHEIST



IBRA MO

A somali atheist: Why i left islam?

Contents

Dedication

Introduction

Chapter one: My story

Chapter two: God's existence and test

Chapter three: Islam and women's rigts

Chapter four: Slavery in islam

Chapter five: Harsh punishments

Chapter six: Six hadiths

Chapter seven: Points

Chapter eight: conclusion

Dedication

I dedicate this book to every silent thinker trapped in fear.
To those who have questioned in the dark, doubted in solitude and dared to seek truth beyond tradition.
To those who believe that faith should be a choice not a chain.
To every soul who has stood alone in pursuit of clarity, conviction and freedom.
This book is for the brave, for those who defend the right to believe and the right not to believe.
May your courage find voice and your voice find freedom.

Introduction

First and foremost, my name is Ibrahim. I am a young man, a former Muslim and now an atheist - living discreetly in Somalia, where such a stance is so dangerous. This book is my attempt to speak openly, to unburden what I've carried in silence and to share the journey that led me to leave Islam and embrace atheism. Why I Left Islam and Became an Atheist is not just a personal account - it's a reflection on faith, doubt, identity and the courage to question. Welcome to this book. I invite you to read with an open mind, whether you agree or disagree because every page comes from a place of honesty and conviction.

Chapter one: my story

My story

My journey of leaving Islam started in my childhood when I was in school. I was not convinced by some topics about religion but I couldn't refuse to believe. I believed with a small feeling of discomfort. Some of the things that made me uncomfortable were harsh punishments, abuse of women, hadiths that didn't convince me, slavery and the question of why we never see God. Time passed and the situation stayed normal. I had some uncomfortable beliefs but I couldn't question them. This discomfort wasn't a big issue until 2023 came. That year, I faced much harsher situations than usual. I read many pages of the Quran, I fasted two days a week, I got closer to God, I tried to become a pure person. I prayed many prayers during the day and night. I asked God both privately and publicly. But nothing changed. In fact, the situation became worse than before. Time passed until December 2023. I paused all of that. I even paused the obligatory prayers. I didn't stop the actions but I stopped the sincerity because of the public. This doesn't mean I refused without reason. I just felt that something was wrong. I felt there was a problem between me and God. I asked myself: Is God not hearing me? Is there a wall between me and God? But I never found what the problem was. I didn't know where I was going. My attention turned to the question: Why is God watching? Isn't He merciful? Maybe He is testing me. But what is God testing me for? This is not normal.

Now I am not afraid. I am facing reality. I examined everything I believed but felt uncomfortable about. I found that the answers were not logical. Islam didn't respond to my questions in a convincing way. I examined what a test is. I realized that God cannot test and has no excuse to watch me suffer (This point will be further developed in the upcoming section on testing). After days of thinking in January 2024, everything changed. I left Islam and became an atheist. I never imagined this would happen but time led me here. I used to see atheism as rare but now it feels normal. I became silent. I continued doing prayer actions in front of people. I lived two lives one in public and one inside myself. Then I faced another challenge: How do I tell my family and other people? How will they react? Will I be safe? Time passed and these questions stayed in my head. I have full confidence in my belief. I have a strong desire to speak up. But I face a dilemma. I cannot be suppressed but the circumstances are dangerous. Safety is a big concern if I speak out. Now it is October 2025. I have been an atheist for almost two years. I decided to write this short book a few months ago and today October 1, 2025, I wrote this last paragraph. I still face the dilemma of whether to speak with my full identity or not. My desire and the circumstances are in conflict. I could face discrimination at least or be killed at most. I already used my first name but at the end you will read either my full identity or just my name. So this was my story of how I left Islam. Now let's explore in the next chapters the points that pushed me to leave and my arguments against them.

Chapter two: God's existence and test

Is there scientific evidence of god?

Islam does not assert that the existence of God is empirically proven through scientific methods. Rather, it maintains that while science affirms the universe had a beginning understood through the Big Bang theory, Islam posits that “everything that begins to exist must have a cause" and therefore, God is the originator of the universe. However, the origin of this principle warrants scrutiny. Is it a product of logic? While some suggest it has Islamic philosophical roots, I contend that the formula itself is not strictly logical. The formula “everything that begins to exist has a cause” is derived solely from our current scope of knowledge not from an exhaustive understanding of all that exists. Given the limitations of human knowledge, it is unjustifiable to claim a universal truth based on partial observation. We cannot definitively state that everything must have a cause without knowing everything. A more accurate formulation would be: "All things that begin to exist, as far as we know, have a cause behind them." Science concludes that the universe had a beginning but it does not determine whether that beginning had a cause. Thus, the question remains open to multiple possibilities. Furthermore, Islam holds that the universe operates according to consistent laws that are intelligible and discoverable which implies a rational and purposeful structure. Yet, while this interpretation is possible, it is not the only one. Such order could also exist without a cause, so the case remains open.

If there is a God why have we never seen him?

Islam responds to this question with several claims;

1. "Allah is beyond human senses, There is nothing like him." This claim lacks logical weight. Any religion can assert that its deity is beyond perception. What distinguishes Islam from other faiths if it relies on a claim that is universally accessible? If God is beyond our senses, how can we confirm His existence? Should we accept simply because it makes this unverifiable assertion?

2. "Humans are too weak to witness God. Even Prophet Moses, when he asked to see God, could not bear it and fell unconscious. This shows that human beings in this life do not have the strength or capacity to witness God directly." But isn't Allah capable of anything? Why then does He not grant us the strength or capacity to witness Him? This explanation mirrors the previous one, any religion can claim that its god is too overwhelming to be seen. It lacks logical distinctiveness.

3. "Belief in the unseen is part of the test. If people saw God in this life, everyone would believe and there would be no real test of faith. Therefore, believing in God without seeing Him is a key part of Islamic belief." To respond to this claim, we must first consider whether God is capable of testing. Can God actually test? The answer is no. We will examine this point more deeply in the next topic.

4. "Seeing God is a reward in the afterlife.
believers will see Allah in Paradise. It is considered the greatest joy and reward, reserved for those who have faith and righteousness in this life." But this promise is directed at believers. It does not address the concerns of non-believers who are actively seeking evidence of God's existence. How can someone be expected to believe in a God they cannot see, especially when the proof is deferred to the afterlife?

Can God test?

To continue from the previous question have we ever asked whether Allah can truly test? First, we must define what a test is. A test is a challenge designed to produce a result. It is a process through which outcomes are revealed. So, who can test? Only absent unknower can test. A being who lacks knowledge and seeks to discover must test. But a being who possesses complete knowledge like God, according to Islamic belief can't test. Testing implies uncertainty and uncertainty is a form of weakness. Only those with limitations require tests to learn or confirm. So logically god can't test. Therefore, based on this god and Prophet Muhammad are not truthful. The Quran cannot be sacred if it contains verses that assert falsehoods. Some of these verses include:

"Do the people think that they will be left to say 'We believe' and they will not be tested?" Surah Al-Ankabut (29: 2).

“[He] who created death and life to test you [as to] which of you is best in deed and He is the Exalted in Might, the Forgiving.”Surah Al-Mulk (67: 2)

“Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.” Surah Al-Kahf (18: 7)

“Do you think you will enter Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so violently shaken that even the Messenger and the believers with him cried out ‘When will Allah’s help come?’ Indeed, Allah’s help is always near.” Surah Al-Baqarah (2: 214)

By the way, even if we accept that God can test, there are two unanswerable questions which are:

The first question: what is the purpose of God's test? Some Muslims claim that "humans chose the test but later forgot, that's why God testing to convince them" they use this verse as evidence “Indeed, We offered the Trust to the heavens and the earth and the mountains and they declined to bear it and feared it but man undertook to bear it. Indeed, he was unjust and ignorant.” Surah Al-Ahzab (33: 72). this claim is no different from the previous ones. Any religion can say the same. There is no one takes a risk that he can go to hell.

The second question is: Why do children and animals suffer? are they also being tested? If life is a divine test: how do we explain the suffering of those who cannot consciously participate in it? A child dying in pain - too young to grasp faith or morality and an animal enduring fear injury or death, can their suffering be part of the same test applied to morally accountable humans? if these beings are not subject to reward or punishment: what purpose does their pain serve in a system said to reflect divine justice and mercy?

Chapter three: Women's rights in islam

Qawamah - mahram and wilayah

Islam establishes male authority over women through the concepts of qawamah, mahram and wilayah. These concepts limit women's autonomy and reinforce structural inequality. Qawamah refers to the responsibility and authority that men hold over women in the family unit. Qoran 4: 34 says "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth." Mahram is a man whom a woman can never marry due to close blood, breastfeeding or marital ties, who she cannot travel without. Hadith in bukhari 1862 says “A man must not be alone with a woman unless she has a mahram with her and a woman must not travel except with a mahram.” Wilayah in marriage refers to the legal authority or guardianship that a male guardian (wali) holds over a woman in concluding her marriage contract. "Prophet Muhammad said: any woman who marries without the permission of her guardian, her marriage is invalid, invalid, invalid." Sunan Abu Dawood 2083

These concepts qawamah, mahram and wilayah in Islam clearly reflect institutionalized gender inequality. They grant men authority over women’s decisions, movements and autonomy. reinforcing a system where women are treated as dependents rather than equals. Such rules, rooted in patriarchal norms, contradict the principles of justice and dignity.

Islamic inheritance law

Islamic inheritance law assigns men double the share of women. "men bear greater financial responsibility" This is cited as the reason for granting men a larger portion of inheritance. Qoran 4: 11 says "Allah commands you regarding your children: for the male, a share equal to that of two females." this justification loses weight when examined through a practical lens. Inheritance is not a recurring or central aspect of life, it is a rare event. Because of its infrequency, the distribution of inheritance does not significantly impact long-term financial dynamics. Granting men a larger share in this isolated moment does not meaningfully address or balance financial responsibility. assigning unequal shares based solely on this remains a form of structural injustice. In a world where financial responsibilities are increasingly shared, maintaining a fixed rule that favors men perpetuates inequality rather than correcting it. In short, the rarity of inheritance in life, its limited financial impact, and the rigid gender-based division make the double share for men unjust.

Testimony of women

Islam states that the testimony of one man is equal to the testimony of two women. Qoran 2: 282 says “And bring to witness two witnesses from among your men. And if two men are not available then a man and two women, from those whom you accept as witnesses so that if one of the women errs, the other can remind her.” Hadith in bukhari 2658 says: "The Prophet said Isn't the witness of a woman equal to half of that of a man? The women said 'Yes' He said: This is because of the deficiency of a woman's mind."

This low is baseless. There is no solid foundation or universally accepted reason that justifies why a woman’s testimony should be counted as half of a man’s. The idea lacks objective evidence and does not stand on any proven or factual ground. It is not supported by logic. It have no valid basis. in addition to being baseless, this rule is a clear example of gender bias in islam. It treats men and women unequally in legal matters simply because of their gender. It gives more weight and credibility to a man’s word than to a woman’s not because of merit or reliability but solely because he is male. This unequal treatment reflects a biased approach that favors one gender over the other. As a result, the rule is unjust while Some Muslims say this rule applies only in certain fields but logically the principle that one man’s testimony equals that of two women cannot exist in any field.

Divorce in islam

Islam states that only men can divorce “O Prophet, when you divorce women, divorce them for their waiting period and keep count of the waiting period…” Surah At-Talaq 65: 1 Women can't divorce as men do, instead they use fasakh, which is no not the same as divorce. it is a judicial divorce that ends a marriage when continuing it becomes impossible or harmful or it means canceling or annulling a marriage contract by a religious judge based on valid legal reasons. It’s used when either the husband or wife cannot continue the marriage. A woman can request Faskh from a judge in cases such as:

- if the husband has been absent for a long time.
- if she suffers abuse, humiliation or mistreatment.
- if the husband has a serious illness or sexual dysfunction.
- if He is imprisoned for a long time.

This is another real and undeniable example of how inequality is not only tolerated but reshaped into something that appears legitimate in islam. What is clearly unfair has been reframed through law to seem justified, turning imbalance into accepted practice.

Lack of sexual autonomy - child marriage and houris

In islam;

women don't have choice of sex in marriage.
Child marriage is allowed.
Men have houris in Paradise wile woment don't.

Evidences say "If a husband calls his wife to his bed and she refuses and causes him to sleep in anger, the angels will curse her till morning." Sahih al-Bukhari (3237)

The Messenger of Allah said "By the One in Whose hand is my soul, there is no man who calls his wife to his bed and she refuses but the One Who is above the heavens will be angry with her until he is pleased with her." Sahih Muslim (1436d)

"The Prophet married her when she was six years old and consummated the marriage when she was nine years old." Sahih al-Bukhari 5134

"So it will be. And We will marry them to fair women with large [beautiful] eyes.” 44: 54

These three points; lack of sexual autonomy, child marriage and the concept of Houris demonstrate unethical and unjust foundations within Islam. Denying women the right to refuse sex constitutes a violation of bodily autonomy....

Allowing child marriage subjects vulnerable individuals to harm and neglects their need for protection and consent. Promising Houris exclusively to men reveals a deep-rooted gender inequality. Collectively, these elements uphold a system that legitimizes injustice, restricts fundamental rights and elevates one gender's status over the other.

Women's diyah

In islamic jurisprudence, the concept of diyah refers to the financial compensation paid to the family of a victim in cases of killing or bodily injury. According to islamic jurisprudence the diyah for a free Muslim man is one hundred camels. However, when it comes to the diyah for a woman, the ruling diverges significantly. The established position in Islamic law is that the diyah of a woman is half that of a man, meaning that in case of death, the compensation paid to her family would be equivalent to fifty camels. What makes this ruling particularly noteworthy is that it is not explicitly stated in the Qur'an nor is it found in any hadith collections such as Sahih al-Bukhari or Sahih Muslim. The Qur'anic verse that discusses diyah Surah An-Nisa 4: 92 mentions the obligation of paying blood money in cases of accidental killing but does not differentiate between male and female victims. Likewise, there is no hadith that clearly articulates a gender-based distinction in the amount of diyah. Despite this absence, the ruling has been accepted by the four major Sunni schools of thought: Hanafi, Maliki, Shafi'i and Hanbali.

However this ruling has long been a subject of debate particularly in modern times. It is often cited as one of the clear examples of inequality between men and women in Islamic law. assigning a lower diyah to a woman implicitly suggests that her life is worth less than that of a man, which contradicts the principles of human dignity and justice. Defenders of this view, on the other hand, often explain the ruling in terms of economic sides, asserting that diyah reflects the financial impact of a person's death on society rather than their intrinsic worth. They argue that men are the primary breadwinners and thus their loss carried greater economic consequences, an argument that may have held weight in pre-modern tribal societies but is increasingly questioned in contemporary contexts where women participate equally in economic and social life. ultimately Islam's distribution of diyah reflects clear inequality and injustice.

Marriage of ahlu kitabs and women interruption

In Islamic low, there are several rulings that differentiate between men and women and these distinctions have long been subjects of discussion and debate. One of the most prominent examples is the rule that allows Muslim men to marry women from the People of the Book namely Christians and Jews while Muslim women are not permitted to marry non-Muslim men, even if those men belong to the same Abrahamic faiths. This ruling is based on a verse in the Qur'an, particularly in Surah Al-Ma'idah, which explicitly

permits Muslim men to marry chaste women from the People of the Book. However, the Qur'an does not offer a similar allowance for Muslim women and scholars concluded that the absence of permission implies prohibition. Their reasoning was rooted in concerns about religious authority within marriage, the potential influence of a non-Muslim husband on his wife's faith and the upbringing of children. In patriarchal societies where men were seen as the dominant figures in family life, this restriction was viewed as a protective measure. Yet, as the relationships are often built on mutual respect and equality, this rule is a gender-based limitation that affects women's personal freedom and autonomy.

And there is a hadith reported by Abu Hurairah that says a person's prayer can be interrupted if a woman, a donkey or a black dog passes in front of them while they are praying and there is no barrier placed in front. This means that the prayer becomes invalid or is cut off if any of these three pass between the person and the direction of prayer. The idea is that these things break the connection or concentration of the person praying. What makes this hadith controversial is the inclusion of a woman in the same category as animals. It suggests that a woman's presence or movement in front of someone praying can disrupt the act of worship in the same way a donkey or a dog would. This reflects a troubling view of women's role in religious spaces, implying that their physical presence is a source of distraction or impurity. focus should come from within and that blaming external factors like a woman walking by reflects a deeper bias rather

than a genuine concern for worship.

Chapter four: slavery in islam

Islam regulates ownership of human(slavery) in many hadiths and verses in quran include;

Verses:

"Righteousness is not that you turn your faces toward the east or the west but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book and the prophets and gives his wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help] and for freeing slaves..." (2: 177)

"Worship Allah and associate nothing with Him and to parents do good and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler and those whom your right hands possess(slaves)..." 4: 36

"And those who pronounce zihar from their wives and then go back on what they said then [the penalty] is freeing a slave before they touch one another." 58: 3

"And marry the unmarried among you and the righteous among your male slaves and female slaves." 24: 32

"And they who guard their private parts.
Except from their wives or those their right hands possess" 23: 5-6

“And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein." 16: 71

"Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision" 16: 75

Hadiths:

"Your slaves are your brothers. Allah has placed them under your authority. So whoever has a brother under his authority should feed him from what he eats and clothe him from what he wears..." Bukhari Book 2 Hadith 29

"Whoever slaps his slave or beats him, the expiation for it is that he should set him free." Muslim Book 15 Hadith 4078

"Whoever emancipates a slave, Allah will set free from Hell every limb of his body for every limb of the slave’s body, even his private parts." Sahih Muslim 1509b

"Whoever frees a Muslim slave, Allah will save all the parts of his body from the Hellfire as he has freed the body-parts of the slave." Sahih al-Bukhari 2517

"If a slave-girl commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again. On the third or fourth offense, sell her

even for a hair rope." al-Bukhari 2555

"Whoever frees a Muslim slave, it will be his ransom from the Hellfire." Bukhari Book 49 Hadith 38

"Whoever claims to belong to someone other than his father, or (a freed slave) who claims that his allegiance is to someone other than his master, the curse of Allah, the angels and all the people will be upon him."
Sahih Muslim Book 20 Hadith 25

This notion that human beings could be treated as property bought, sold, inherited or transferred like commodities is fundamentally against the principles of human ethics and the inherent dignity of every individual. The concept of slavery, in all its forms, stands in direct opposition to the idea that every human life possesses intrinsic worth, autonomy and the right to freedom. Yet, it is deeply troubling to observe that Islam, a religion which claims to be divinely revealed and morally perfect, includes regulations that pertain to the institution of slavery. These regulations rather than abolishing the practice outright, accommodate and structure it within the framework of law. Islam presents itself as a comprehensive and timeless moral system, intended to guide humanity across all eras and civilizations. It asserts that its teachings are universal, eternal and rooted in divine wisdom. Given this claim, it is deeply confounding and ethically problematic that such a system would permit, let alone regulate, any form of human ownership. The idea that a perfect moral code originating from a just, merciful and all-

knowing deity would allow for the subjugation of human beings under the label of slavery raises serious questions about the moral coherence of that system. If divine revelation is meant to elevate human conduct and establish justice: how can it simultaneously sanction the ownership of one person by another?

The question becomes even more pressing when considering the attributes ascribed to God in Islamic theology. God is described as supremely just, infinitely merciful and perfectly wise. These characteristics suggest that divine legislation should reflect the highest standards of morality and compassion. Therefore, the allowance of slavery within Islamic law seems to contradict the very nature of a just and merciful deity. How could a God who represents ultimate justice and mercy permit a system that inherently denies freedom, equality and personal agency to a segment of humanity?

the role of divine revelation should be to lead moral progress, not to reflect or reinforce the prevailing norms of a particular historical context. A revelation from God should challenge unjust practices, transform societies and set a higher ethical standard for humanity to follow. It should not mirror the social customs of its time, especially when those customs involve the degradation and dehumanization of others. If slavery was a widespread practice before islam, a truly divine message would be expected to confront and dismantle that system not to regulate it and thereby perpetuate its existence.

On the other hand, There are historical evidences found in Islamic sources that indicate the Muhammad had slaves during his lifetime. One such example is the case of Zayd ibn Harithah, who is described in the sources as having been a slave owned by him. Another example is Maria al-Qibtiyya, who was gifted to the him and described as a slave woman. From her, the Muhammad had a son named Ibrahim as recorded in Hadith collections. These accounts clearly show that the Muhammad, despite being regarded as the most ethical and morally upright human being in Islamic theology, did in fact own individuals. This raises a deeply troubling ethical question. Islam teaches that the Muhammad is the embodiment of the highest moral standards. The Qur'an itself states "And indeed, you are of a great moral character" (Surah Al-Qalam 68: 4) affirming his elevated status in terms of ethics and behavior. Furthermore, a well-known Hadith attributed to the Muhammad says "I was sent only to perfect good character" which reinforces the idea that his mission was to refine and exemplify the best of human conduct. Given these declarations, it becomes difficult to reconcile how someone described as the pinnacle of morality could participate in a system that involves the ownership of other human beings.

The issue (a great moral character) becomes even more complex when considering the Muhammad's marriage to Aisha, which is documented in Hadiths. According to these sources, the Muhammad married Aisha when she was six years old and consummated the marriage when she was nine. This is recorded in Sahih al-Bukhari. Islam teaches that

the Muhammad is not only a messenger but also a role model for all of humanity. The Qur'an states "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often" (Surah Al-Ahzab 33 :21). This verse positions the Muhammad as a moral and behavioral exemplar for all believers. Therefore, the question arises: how can someone who is held up as the ultimate role model engage in actions that are considered deeply problematic?

Conclusion:
The ethical concerns raised by the inclusion of slavery and child marriage within Islamic teachings challenge the coherence of Islam's claim to be a divinely revealed and morally perfect system. If human dignity, autonomy and freedom are universal values, ones that transcend time and culture then any religious framework that permits the ownership of human beings or the marriage of children must be critically examined. The expectation of divine revelation is not that it reflect the norms of its historical context but that it elevate humanity beyond them, offering a vision of justice that affirms the full humanity of every individual. Muhammad is presented in Islamic theology as the highest moral example, yet historical records show his participation in practices such as slave ownership and child marriage, that starkly contrast with ethical standards. These actions raise serious questions about the moral foundation of the system he represents. If divine guidance is meant to lead moral progress, then its failure to address deeply unjust customs like slavery and child marriage.

Chapter five: Harsh punishments

Apostasy low

In the religion of Islam, there are several hadiths that clearly state a person is not allowed to leave the faith.These narrations emphasize that if someone chooses to leave Islam, they must be killed. This is not a symbolic or metaphorical instruction, it is a direct command found in the hadith literature. One of the most cited hadiths on this matter is the statement of the Muhammad in sahih Bukhari number 25 which says “I have been commanded to fight the people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the zakat. If they do that, they will have gained protection from me for their lives and property unless [they commit acts that are punishable] in Islam and their reckoning will be with Allah.” This narration makes it clear that the protection of a person’s life and property under Islamic law is conditional. It depends on their continued adherence to the religion. If they abandon the faith that protection is lifted. Another hadith, found in the collection of Sahih al-Bukhari under number 6922, states in very plain terms: “Who ever changes his religion, kill him.” This is a direct and unambiguous instruction attributed to the Muhammad. It does not offer exceptions or conditions. It simply declares that changing one’s religion from Islam to something else warrants the death penalty. This hadith is often cited in Islamic jurisprudence as the basis for the punishment of apostasy.

The full hadith's narration involving Ali ibn Abi Talib, the cousin and son-in-law of the Muhammad, which further reinforces this principle. The narration says “Some Zanadiqa (atheists) were brought to Ali and he burnt them. The news of this event reached Ibn Abbas who said: If I had been in his place, I would not have burnt them, as Allah’s Messenger forbade it saying ‘Do not punish anybody with Allah’s punishment (fire) I would have killed them according to the statement of Allah’s Messenger ‘Whoever changes his religion, then kill him.’” This shows that even among the companions of the Muhammad, the punishment for apostasy was applied. Ibn Abbas disagreed with the method of execution used by Ali but he affirmed the legitimacy of killing apostates based on the Muhammad's own words. Another hadith, found in Sahih Muslim under number 1676, adds further weight to this issue. It states “The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am his Messenger cannot be shed except in three cases: a married person who commits adultery, a life for a life and the one who abandons his religion and separates from the community.” This narration explicitly lists leaving Islam and separating from the Muslim community as one of the three situations in which a Muslim’s life may be lawfully taken. It places apostasy on the same level as murder. the point killing adultery of marriage will later talked in the next topic.

At the same time, there are verses in the Qur'an that suggest the belief is a matter of personal choice and that individuals should be free to accept or reject faith. One such verse is found in Surah Al-Baqarah, verse 256 which says "There is no compulsion in religion. Truth has become clear from falsehood." Another verse found in Surah Al-Kahf verse 29 says "And say, The truth is from your Lord, so whoever wills let him believe and whoever wills let him disbelieve." These verses clearly affirm the principle of freedom of belief. They indicate that people have the right to choose their religion without being forced or threatened. This shows contradiction within islam itself if the Qur'an says there is no compulsion in religion but the hadiths prescribe death for leaving Islam, then there is a conflict that cannot be ignored. However, in practice, only the hadiths are used mostly as the basis for legal rulings rather than these Qur'anic verses, Even though there are muslims who belive the apostate must not killed, but they are minority and the rule of killing is consensus including the four madhabs. It creates doubt about the Qur'an when hadiths are used to override its clear statements, The question arises: how can hadiths be stronger than the Qur'an - the direct words of God?

This rule, which mandates the killing of apostates, represents a suppression of human freedom and autonomy. It denies individuals the right to change their beliefs and imposes a threat of death for doing so. This coercive framework forces those who are unconvinced by Islam to remain silent and outwardly conform, even if they do not believe inwardly.

It creates an environment where people are afraid to express their true beliefs or leave the religion, even if they no longer accept its teachings. As a result, this situation casts doubt on the actual number of Muslims in the world. If people are not free to leave Islam then it becomes difficult to determine how many Muslims are truly believers by conviction. This raises the question: are all Muslims genuinely Muslims? or are some simply afraid to leave due to the consequences? The threat of punishment for apostasy distorts the statistics and makes it impossible to know how many people truly believe in Islam.

Ultimately, this issue brings shame upon Islam and undermines its claim to justice. How can Islam welcome a new convert with open arms and later if the person chooses to leave be killed? This contradiction is very serious and should be carefully thought by non-Muslims and new muslims and even Muslims. It raises important concerns that deserve attention. It challenges the idea that Islam is a religion of justice and mercy. It leads us to ask whether Islam truly stands upon genuine truth - whether its foundation is built on clear, convincing belief that can be accepted freely and sincerely or whether its continued existence depends instead on fear, social pressure and coercive force to keep people within it.

Stoning for death

Another harsh and horrific punishment in islam is stoning for death for adultery. Islam states who married and commit adultery have the punish of rajm or stoning to death. This ruling is derived from several hadiths. These include:

Umar said “I fear that after a long time has passed, people may say ‘We do not find the verse of rajm (stoning) in the Book of Allah and thus go astray by abandoning a duty that Allah has revealed. Verily, the punishment of rajm is a right upon the one who commits adultery and is married if the evidence is established or there is pregnancy or confession. Indeed, the Messenger of Allah carried out the punishment of rajm and so we did after him.” Sahih al-Bukhari 6829

"Ma'iz came to the Prophet and said: I have committed adultery. The Prophet asked “Perhaps you only kissed or touched or looked” he replied “No, I committed adultery.” So the Prophet ordered him to be stoned.'" Bukhari 6824

"A woman from Ghamid came to the Prophet and said: I have committed adultery, so purify me. He eventually ordered her to be stoned." Sahih Muslim 1695a

this rule in islam is submission of human freedom. The punishment of rajm as described in these hadiths, represents a complete surrender of personal autonomy. It enforces a legal outcome that overrides the individual's right to choose.

The act of stoning someone to death;

Is horrific action: The physical and psychological nature of stoning is brutal and terrifying. It involves a slow, painful death inflicted by a group of people, often in public and is designed to maximize suffering. This method of execution is deeply disturbing and evokes horror not only in its violence but in its communal participation. It is an act that dehumanizes both the victim and those who carry it out.

Doubts the mercy of God: How merciful God commanded this? The concept of divine mercy is central to Islam, with God described as the Most Merciful and Most Compassionate. Yet the punishment of rajm appears to contradict this image. If God is truly merciful: why would such a severe and final punishment be commanded? This raises deep questions about the nature of divine justice and compassion.

Is unlogic: The ruling does not align with reason. It is difficult to understand how a private, consensual act between adult should result such execution? The contradiction between the Qur’anic punishment of 100 lashes and the hadith-based ruling of rajm adds confusion. If the Qur’an is complete and perfect: why is a harsher punishment sourced from secondary texts?

Killing homosexuality practitioners

Islam states killing homosexuality practitioners. This ruling is derived from a hadith attributed to the Muhammad found in Sunan Abu Dawood Hadith 4462 which says:
"If you find anyone doing as Lot’s people did, kill the one who does it and the one to whom it is done." This statement is based as a legal for capital punishment against individuals who engage in homosexual acts. As the previous punishment, this is also submission of freedom and unlogic. Just like the punishment of rajm (stoning to death for adultery) the ruling that mandates killing for homosexual acts represents a complete surrender of personal freedom. It denies the individual the right to live according to their own identity and desires. The enforcement of such a punishment overrides the autonomy of the person. and it lacks logical coherence when examined through the lens of human rights and ethical reasoning. There is nothing that should override a person's choice and desire. Every human being possesses an innate sense of agency. These aspects of identity are deeply personal and cannot be dictated or erased by external authority. When a system claims the right to override a person's choice and desire, it fundamentally violates the principle of human dignity. No law or belief should have the power to suppress the core of a person’s being. The freedom to choose how one lives, loves and expresses oneself is essential to the human experience.

accepting that every human has a freedom and choice and respecting whatever he chooses from that freedom is important for every human. This principle is necessity in any person, any society. If this respect is denied, then any time your opponent can violece or kill while excusing you are wrong because of the choice you made. In other words, rejecting someone's freedom opens the door to oppression, persecution and even violence. It creates a world where disagreement becomes justification for harm. So accepting the freedom and choice is the solution. It is the foundation for mutual respect and for building a society where people are safe to be who they are without fear of punishment or death.

Amputation for theft

Amputation for theft its another Islam's exaggerated punishments. This ruling is supported by both Qur'an and Hadiths. Among the evidences cited is the verse from the Surah 5 verse 38 which says "As to the thief, male or female, cut off their hands as a recompense for what they committed, a deterrent from Allah. And Allah is Exalted in Might and Wise." This verse shows as a divine command to amputate the hand of a thief regardless of gender as a form of punishment and deterrence. Additional support comes from Hadiths. One narration from bukhari 6788 states "May Allah curse the thief who steals an egg and has his hand cut off or steals a rope and has his hand cut off."

This Hadith emphasizes the seriousness of the rule, even when the stolen item is of seemingly low value such as an egg or a rope. Another Hadith from Sahih al-Bukhari 6787 quotes Muhammad as saying “By Allah, if Fatimah - the daughter of Muhammad were to steal, I would cut off her hand.” Furthermore, it is recorded in sunan an-nasa'i 4891 hadith says “The Prophet cut off the hand of a woman who had stolen.” This confirms that the punishment was implemented during the Prophet’s lifetime.

Thus, This punishment;

Is disproportionate: The severity of amputating a person’s hand for theft does not align with the scale of the crime. Theft can range from stealing food out of hunger to organized heavy project yet the punishment remains the same. Removing a limb for a non-violent offense is an extreme response that fails to consider the nuances of individual cases. It treats all thefts as equal in gravity which undermines the principle of proportional justice.

Is Unlogic: The reasoning behind this punishment does not hold up under rational scrutiny. A person may steal due to desperation, mental illness or social pressure yet the law mandates a physical mutilation that permanently alters their life. The logic of deterrence assumes that fear alone will prevent crime but this ignores the complex motivations behind human behavior. Moreover, the contradiction between the severity of the punishment and the offense challenges the coherence of the legal system itself.

causes a lifelong problem: amputation is irreversible, Once a hand is removed, the individual faces permanent disability and social stigma. They may struggle to find employment, care for themselves or reintegrate into society. The punishment does not end with the act, it follows the person for the rest of their life. This creates a cycle of marginalization and suffering that extends far beyond the original crime.

Is horrific: The act of cutting off a person's hand is violent and traumatic. It involves physical pain, public humiliation and psychological damage. Witnessing or participating in such a punishment can also desensitize society to cruelty. The horror lies not only in the act itself but in the normalization of brutality as a form of justice. It transforms the legal system into a spectacle of violence rather than a mechanism of fairness and compassion. It is unexpected for a merciful God to do, Islam teaches that God is Most Merciful and Most Compassionate yet this punishment contradicts those divine attributes. If God's mercy is boundless: why would he command a punishment that is so harsh? This raises questions about the nature of divine justice and whether mercy is truly one of God's essential attributes.

The action may cause circumstances like poverty, In many cases, theft is not driven by greed but by necessity. People may steal basic supplies because they are poor or hungry. Punishing them with amputation ignores the root causes of their actions and instead focuses solely on retribution.

That approach fails to address the social and economic conditions that lead to theft in the first place. Mostly circumstances motivate more than fearing of punishment prevents. Human behavior is shaped more by environment and need than by fear of consequences. A person who is starving may steal regardless of the risk because survival outweighs punishment. The assumption that harsh penalties will deter crime overlooks the reality that people often act out of necessity, not calculation. Therefore, the punishment does not effectively prevent theft, it merely punishes those who are already vulnerable. Lastly, there are a lot of good alternative punishments than that, they are more reasonable and humane justice systems that do not rely on irreversible physical harm. Those alternative punishments match the level of the crime unlike amputation which is too extreme. They show that justice doesn’t need to be harsh to be fair. Using softer punishments makes more sense and avoids going too far for something like theft.

Blasphemy against the mohamed

It's one of harsh punishments in islam. the act of insulting the Muhammad is treated with the utmost seriousness and prescribes the death penalty for such offenses. This position is based by several Hadiths that have been cited for this case. One such narration involves Kaʿb ibn al-Ashraf - a Jewish poet who openly mocked the Muhammad and incited hostility against the Muslim community. The Muhammad reportedly said "Who will kill Ka'b ibn al-Ashraf? He has

harmed Allah and His Messenger." This statement is recorded in Sahih al-Bukhari 4037. This shows a direct authorization for Kaʿb's assassination. Another Hadith, found in Sunan Abu Dawood 4361, recounts the story of a blind man who killed a woman, his slave because she repeatedly insulted the Muhammad, upon hearing of the incident, the Muhammad is reported to have said "Her blood is not to be avenged." These examples have been used to justify capital punishment for blasphemy against the Muhammad. Yet, the severity of these rulings raises profound ethical questions. How can mere words however offensive lead to death? The notion that verbal insult alone warrants execution appears deeply disproportionate. It challenges the principles of justice, logic and moral balance. The punishment exceeds the crime.

What further complicates the matter is the contrasting treatment of insults directed at God Himself. In Islamic jurisprudence if a Muslim insults God, the act is considered apostasy and the individual must repent. However, the punishment is not death. There is no Hadith that explicitly mandates execution for insulting God, the same severity as those directed at the Muhammad. This difference leads to ask: Why is the punishment for insulting the Muhammad more severe than that for insulting God? If God is the ultimate object of worship, the source of all creation and the highest authority in Islam then logically, an insult against him should be at least equally. Yet, the legal often treats insults against the Muhammad as uniquely punishable by death while insults against God are met with theological

consequences. This imbalance creates doubt and confusion. In sum, this rule pose significant moral challenges. It's unjust in their severity, illogic and unbalanced.

Eternal Punishment for Finite Actions

The most troubling punishment in Islam is the idea that human beings can be sentenced to eternal punishment in hell for choices made during a short and limited lifetime. according to Islam teachings, those who die in a state of disbelief or associate partners with God are condemned to hell for ever, not for a thousand years, not for a millions, not for billions But for eternity. The Qur'an describes this vividly in Surah 4: 56 "Indeed, those who disbelieve in Our verses, We will drive them into a Fire. Every time their skins are roasted, we will replace them with other skins so they may taste the punishment." This concept raises serious moral questions. How can a finite life, filled with limited understanding and often shaped by circumstances result in infinite suffering? If someone lives for sixty or seventy years and during that time fails to believe god: how is it just to punish them forever? The punishment is not just long, it is endless, It never stops, It never softens. It didn't reflect justice or mercy, it is a system built to instill fear than to guide toward truth. The idea that God would punish people forever for finite actions, makes question whether these teachings were truly divine. It relies heavily on fear. It is used to control, to discourage questioning and to enforce conformity. The threat of hell looms over every doubt and

every honest inquiry. It becomes a tool of pressure rather than a reflection of divine truth. People are not invited to believe out of love or understanding but out of terror.

And for me It was one of the points that always made me feel a little uncomfortable though I couldn’t ask about it or say it out loud. From the moment I heard it, something about it didn’t sit right. The thought that someone could suffer forever for limited actions felt unsettling. Over time, it became for me one of the clearest signs that the Islam might not be true.

Chapter six: six hadiths

First in islam hadith refers to "the recorded sayings and actions attributed to the Muhammad". While the Qur’an is considered the direct word of God, hadiths serve as a secondary source of guidance in Islam. However, the authenticity and reliability of hadiths have long been subjects of debate. One of the main concerns is that hadiths as reported were transmitted verbally for decades before being written down. This oral transmission relied on chains of narrators, each passing the message from one person to another. It is also reported that hadiths were recorded much later often more than a century after his death. This delay raises serious doubts about their precision and origin. The diversity and contradictions found among different hadith collections further complicate their credibility. Some hadiths contradict others and some even conflict with the Qur’an. This inconsistency undermines the claim that hadiths reflect divine truth. In conclusion, while hadiths play a central role in Islam, their late documentation, reliance on oral transmission and internal contradictions raise valid concerns. For those who seek clarity and consistency, these issues make it difficult to accept hadiths as unquestionable sources of divine guidance

However this section, I want to talk about some hadiths that I felt uncomfortable believing since I first heard them, and I couldn’t ask questions about them. These include:

Hadith: one

“The deceased is punished because of the crying of his family over him.”
Sahih al-Bukhari 1292

This hadith says the deceased is punished not for anything he did but because of the crying of his family. The punishment is linked to an act committed by others, not by the deceased himself. The deceased is not the one crying, yet he receives the consequence. The words clearly state that the punishment occurs due to the crying of others not because of anything the deceased said or did. This statement is rationally unlogic, It makes the punishment of one person depend on the actions of another. The person who is punished is not the one who committed the act, he is not the one who cried, nor the one who caused the crying. He is already dead, yet the behavior of the living brings punishment upon him. This goes directly against the verse in the Qur’an “Wa la taziru waziratun wizra ukhra” “No bearer of burden shall bear the burden of another.” The verse clearly says that no person will carry the burden of someone else. It does not allow one person to be held accountable for the actions of another. The hadith says the opposite by connecting the punishment of the deceased to the crying of his family. The contradiction is clear in the words. One says each person is responsible for their own actions. The other says someone can be punished for what others do.

Hadith two:

“A prayer in my mosque is better than a thousand prayers elsewhere except the Sacred Mosque.”
Sahih al-Bukhari 1190

This is clear unjust. The hadith gives a special reward to prayers performed in one specific mosque. It says that praying in the Prophet’s mosque is better than praying in any other mosque, except the Sacred Mosque. That means people who are not in that place or who cannot go there are excluded from that reward. They may pray with full sincerity and devotion but they do not receive the same value for their prayer. This creates a difference not based on effort or intention but only on location. It’s bias between the lands, the hadith favors one land over others, even though people in other lands may be just as sincere. It makes the reward depend on geography not on the person’s heart or actions. People who live far away or cannot travel are at a disadvantage. Their prayers are counted less even if they are equal in devotion. How a mosque can be better than other mosques? All mosques are built for the same purpose. Giving one mosque more value than others raises the question: is this from a just God or man made?

Hadith three:

“Whoever wakes up secure in his home, healthy in his body and has his food for the day, it is as if the whole world has been gathered for him.”
Sunan Ibn Majah 4141

This hadith is far from the truth, aperson having these three things security, health and food for the day does not mean what the hadith claims. It does not make sense to say that this is equal to having the whole world. If the person does not know what to eat tomorrow or if there is fear or prediction of insecurity for the next day then the feeling of comfort is too lower. If his family is in danger or if others around him are suffering then the presence of food and health for one day does not reflect the reality of his situation. The hadith speaks as if these three conditions alone define full satisfaction or completeness but life is more complex. A person may have food today but be deeply anxious about tomorrow. He may be healthy but surrounded by illness or loss. He may feel secure in his home but know that others close to him are not. The statement ignores the emotional, social and future dimensions of human experience. It reduces the value of life to a single day’s condition which does not match the reality people live in. The claim that having these three things is like having the whole world is exaggerated. It overlooks the uncertainty, fear and responsibility that people carry beyond their immediate needs.

The world is not gathered for someone just because he has food, health and shelter for one day. Life cannot be measured only by what is present in the moment, especially when the future is unknown and others are suffering.

Hadith four:

"The Prophet said: I have not left behind me any fitnah more harmful to men than women."
Bukhari 5096

It's too unlucky that Islam sees women only as sexy. The hadith speaks of women as the greatest fitnah for men but it does not mention their role in society. This makes it seem like women are only seen through that lens. It's too exaggerating that women are described as a universal problem. The hadith says they are the most harmful fitnah, which means they are seen as the biggest danger to men. It ignores other fitnahs like injustice. It also ignores that women themselves face fitnah and that men can be a fitnah for women too. Saying women are the worst fitnah is unfair and one-sided. This portrayal reduces women to a source of temptation, overlooking their contributions and rule. It frames women as a threat rather than as equal participants in faith and society. By ignoring the fitnahs women endure and the trials men can cause, the hadith risks reinforcing a one-dimensional and unjust view.

Hadith five:

"The Prophet said:
Whoever kills himself with an iron weapon will be punished with that weapon in Hellfire, stabbing himself with it forever. And whoever strangles himself will be strangled in Hellfire.”
Sahih al-Bukhari 5778

There is no one who commits suicide unless there is a problem. A person does not take his own life without being in deep pain, distress or suffering. Suicide is not an act that comes from comfort or ease, it comes from a place of crisis. The hadith speaks of punishment without mentioning the cause or the condition of the person. It does not show mercy before judging the case. It gives a harsh punishment without considering the mental, emotional or physical state that led to the act. Without mercing before the case and too punishing after, this leads us to question whether that God is merciful. If someone is already broken, already suffering and then receives eternal punishment for an act born out of pain, it raises doubt about the fairness and compassion behind such judgment. The hadith only speaks of endless punishment rather than nuance which is too severe for someone who was already in torment.

Hadith six:

"The Prophet went out to the prayer place on Eid al-Fitr or Eid al-Adha and passed by the women. He said:
“O women! Give charity, for I have seen that you form the majority of the people of Hell.”
They asked “Why is that, O Messenger of Allah?”
He replied “You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious man could be led astray by one of you.”
They asked, “What is our deficiency in intelligence and religion?”
He said: “Is not the testimony of one woman equal to half the testimony of a man?”
They said “Yes.”
He said “That is the deficiency in her intelligence. And is it not true that a woman cannot pray or fast during her menstruation?”
They said “Yes.”
He said “That is the deficiency in her religion.”
(Sahih al-Bukhari 304)

This hadith shows that islam is a men religion. It presents women as the majority of Hell’s inhabitants only because they curse and are ungrateful to their husbands. It defines their deficiency not by their actions or character but by their gender. The hadith does not speak of individual accountability. it speaks of women as a group as if their nature itself is flawed. The statement says women are

deficient in intelligence is an attack against the female gender. It says their testimony is worth half and that menstruation makes their religion incomplete. The case menstruation is not a failings, it is a condition beyond their control. Yet its used to define women as incomplete. The hadith generalizes all women as lacking without exception. This is a point that clearly shows there is no justice in Islam at least as presented in this narration. Justice means fairness and balance. But this hadith treats women as inherently inferior not because of what they do but because of who they are. How can a woman believe in a religion that sees her as half, her testimony is half, her religion is deficient and her place in that religion is not equal to the orher side?

Chapter seven: points

Mercy of god

The idea that God is “Most Merciful” is central to Islamic theology. Yet when we observe the world’s suffering and examine the harsh punishments described in Islamic texts, serious concerns arise about the consistency of this claim. If God is truly merciful: why does he allow widespread injustice, poverty, war and suffering to persist across generations? Innocent children die in conflict zones, families starve and entire communities are devastated by natural disasters. These are not isolated incidents, they are global, ongoing and deeply painful. A merciful being would not remain passive in the face of such suffering. Humans with limited power and knowledge, often intervene to help others. If flawed human beings can show compassion and take action: how much more should be expected from a deity described as infinitely merciful? Furthermore, Islamic doctrine includes descriptions of eternal punishment in Hell for disbelief. This punishment is not temporary, it is described as everlasting torment. But eternal punishment for finite actions committed in a short human life contradicts the very idea of mercy. And the claim that God “sees everything” yet allows injustice to continue without intervention lacks Excussion. If God has no excuse for watching the world’s problems unfold and still chooses to impose harsh punishments then the label “Most Merciful” becomes claim rather than reality.

Pray in islam

One of the most revealing topics that challenges the existence of God in Islam is the claim that God responds to those who ask Him. The Qur'an contains verses that clearly state this promise. For example, in Surah Al-Baqarah - verse 186, it says that when the servants ask about God, he is near and responds to the call of the caller when he calls upon Him. In Surah Ghafir - verse 60, it says that God commands people to call upon him and promises to respond. These verses are not vague or metaphorical. They are direct and assertive. They present a God who is close, attentive and ready to fulfill the requests of those who pray to Him. However, the reality contradicts this claim. God does not answer as he claims. This is something that almost everyone knows from experience. People pray for healing, for relief from suffering, for help in times of need and for guidance. Yet their prayers often go unanswered. They still go to hospitals for treatment, they still work for companies to earn a living and they still attend schools to gain education. If the promise in these verses were true then Muslims would not need to rely on these worldly systems. They would simply ask God and receive what they need. But this is not what happens.There is a well-known hadith that adds to this contradiction. It says that "the Messenger of Allah stated that God descends every night to the lowest heaven when the last third of the night remains. At that time, God says "Who is calling upon me so that I may answer him? Who is asking me so that I may give to him? Who is seeking my

forgiveness so that I may forgive him?'" This hadith presents an image of God actively seeking those who pray to Him during the night. But the way God speaks in the hadith suggests that no one is asking. He says “Who is calling upon Me?” as if he is waiting for someone to speak. Yet in reality, millions of people do call upon him. They pray with sincerity, with desperation and with hope. Still, they do not receive the answers they seek. If this hadith were true then Muslims would not need hospitals, jobs or schools. They would simply ask God and receive. But that is not the case. The world does not reflect the promises made in these texts. Isn’t these evidences clear? The verses say directly without condition or delay, that God will respond to those who call upon Him. The hadith says God descends every night and asks “Who is calling upon Me so that I may answer him?” These are not vague statements. They are clear, direct and absolute. They claim that God is near, that he listens and that he gives. But the reality is the opposite. People ask and they do not receive. They pray and they still suffer. They seek help and they still rely on hospitals, jobs and schools. If these promises were true, none of that would be necessary.

But the problem of Muslims is they always use executions. They try to explain why God is not answering by saying things like “it’s a test" or “the answer comes later" or “God knows best.” These are not in the verses or hadiths. These are just executions to defend the silence. The texts do not say “I will respond later” or “I will give in a hidden way.” They say “I will respond.” That is the promise. And if the promise is not fulfilled then the claim itself becomes unreal.

They say God is testing. But a test must have a purpose. A tester must seek a result. If the tester already knows the result then what is the aim of the test? Saying “God is testing because humans are chosen” is just a claim. We never chose to be tested. There is no evidence that humans agreed to this. So the test cannot be used as an execution. Isn’t these evidences clear? The contradiction between the promise and the reality is obvious. The world runs on human effort not divine response. People ask but they do not receive. The behavior does not match the claim and if the behavior contradicts the claim then the claim remains unreal.

Inheritance of religion

One of the most revealing aspects of religion, especially when examined critically, is the fact that it is overwhelmingly inherited. This simple observation carries profound implications. It suggests that religion is not primarily the result of personal investigation or rational inquiry but rather a product of cultural transmission. People do not choose their religion based on evidence or universal truth. Instead, they adopt the beliefs of their parents, their community and the society into which they were born. This pattern is consistent across nearly all regions, cultures and religious traditions. A child born into a Muslim family almost always grows up to be Muslim. A child born into a Christian household becomes Christian. A child raised in a Hindu environment adopts Hinduism.

This is not because these children have independently examined all religious claims and concluded that their inherited faith is the most accurate. It is because religion is passed down like language, customs and social norms. It is absorbed through upbringing not discovered through investigation. This reality undermines the claim that any religion holds ultimate truth. If a religion were universally true objectively and undeniably then people from all backgrounds would be drawn to it regardless of where or how they were raised. But that is not what we observe. Instead, religious belief is geographically predictable. You can often guess someone's religion simply by knowing where they were born. This geographical and familial pattern reveals that religion functions more as a cultural identity than a universal truth. Converts do exist but they are rare. The percentage of people who change their religion is extremely small compared to those who remain within the faith they inherited. And even among converts, the reasons are often emotional, social or circumstantial rather than purely intellectual. People may convert because of marriage, personal crisis or community influence not necessarily because they found undeniable evidence that one religion is true and others are false. If religion were based on ultimate truth, we would expect it to transcend borders, cultures and family lines. We would expect people to arrive at the same conclusions regardless of where they were born or who raised them. But instead, religion is deeply tied to heritage. It is inherited like a surname. This inheritance-based structure exposes religion as a cultural belief system not a universally verifiable truth.

In this light, the diversity of religions across the world is not a testament to divine variety but to human culture. The fact that billions of people believe in different gods, scriptures and almost always the ones they were taught as children shows that religious belief is shaped by environment not by evidence. And if belief is determined by birth rather than truth then the claim that any religion is the one true path becomes undefendable.

Jin - Satan and magic

Islam presents a worldview that includes belief in unseen entities such as jinn, Satan and magic. These concepts are mentioned repeatedly in the Qur'an and Hadith. However, when examined critically, especially from a rational or empirical perspective, these claims raise serious questions about their credibility and evidence. Islam teaches that jinn are intelligent beings created from fire. They are said to live parallel to humans, possess free will and be capable of belief or disbelief. Some are Muslim others are infidel. They are invisible to humans yet they supposedly interact with us, sometimes whispering evil thoughts or influencing behavior. But there is no evidence for the existence of jinn. Their invisibility is often used as a shield against scrutiny. If they cannot be seen, measured or detected in any way then how can their existence be meaningfully affirmed? Moreover, if jinn truly existed and interacted with humans, we would expect to see consistent observable effects.

The Qur’an also describes Satan as a sworn enemy of humanity. He whispers evil thoughts, misguides people and seeks to lead them to Hell. Verses such as "Indeed, Satan is an enemy to you so take him as an enemy" are cited as warnings. But again, the question arises: where is the evidence? If Satan is real and active: why is his influence or temptation indistinguishable from human psychology? No scientific study has ever detected a whispering entity influencing human thought. The concept of Satan becomes a theological placeholder for evil not a demonstrable being. It externalizes moral failure, allowing believers to blame an unseen force rather than confront internal or societal causes. Also islam claims the existence of magic and condemning its practice as a major sin. The Qur’an says "And they followed what the devils had recited during the reign of Solomon... teaching people magic." This verse suggests that magic was taught and practiced and that it had real effects. But in the modern world, magic has no demonstrable power. If magic were real capable of harming, controlling or transforming reality it would be used widely. But we see none of this. The absence of real-world magical effects undermines the claim that magic exists as described in scripture. All three concepts jinn, Satan and magic share a common flaw. They are asserted without evidence. Their existence is taken on faith not demonstrated through reason or observation.

The Death

Islam, like many religious, presents death as a metaphysical event. It teaches that every soul has a fixed time to die and that death is ultimately decreed by God. The Qur’an says “Every soul shall taste death" and Islamic theology holds that the soul departs the body at the moment of death transitioning into the afterlife. But when we examine death through the lens of science, medicine and reason, a very different picture emerges. Mostly Death is a biological event. It occurs when the body’s systems fail, when the heart stops beating, the brain ceases function and cellular processes shut down. There are cases of death we dont know the cause but maybe we will know in the future. The idea that death is purely divine or metaphysical overlooks the vast body of evidence that shows how disease, trauma, aging and environmental factors lead to death. In many cases, people die from causes that are well understood: heart attacks, strokes, infections, cancers, accidents. In other cases, the cause may be unclear not because it is supernatural but because our knowledge is incomplete. Medical science is constantly evolving and what was once mysterious becomes explainable with better tools, deeper research and more advanced technology. The fact that we don’t yet understand every cause of death does not justify invoking supernatural explanations. It simply reflects the limits of current human knowledge.

If we continue to learn more about biology, genetics and medicine, it is conceivable that we could dramatically extend human life and perhaps even prevent death. Already, we have vaccines that prevent deadly diseases, surgeries that save lives and treatments that reverse conditions once thought fatal. The idea that death is inevitable and unchangeable is being challenged by science every day. While immortality may remain out of reach, the trajectory of human progress suggests that death is not a fixed decree it is a solvable problem. Islam also teaches that humans possess a soul a non-physical that gives life to the body and survives after death. But this claim lacks evidence. There is no scientific proof of a soul. What we observe is that the human body is a complex system of organs, cells and electrical signals. Consciousness, emotion and thought arise from the brain, a physical organ. When the brain is damaged, personality changes. When the brain dies, consciousness ends. These facts suggest that what we call the “self” is rooted in biology not metaphysics. The soul is often described as invisible, eternal and immaterial. It cannot be tested, measured or observed. Belief in the soul is a matter of faith not fact. Some argue that the soul explains human morality But neuroscience shows that these traits can be traced to brain function, social conditioning and evolutionary psychology. We don’t need a soul to explain why humans love, dream or seek meaning. We need a deeper understanding of the mind and its biological roots.

There are some mysterious but mystery is not proof of the divine. It is an invitation to explore, to question and to learn. The more we understand the human body, the more we realize that life and death are governed by natural laws not unseen forces. To say that death is caused by supernatural will without evidence is to stop asking questions. To say that the soul exists without evidence is to accept tradition over inquiry. But if we embrace reason, we open the door to progress. We begin to see that death is not a punishment or a divine decreeit, but it is a biological event that we may one day overcome. In conclusion, the Islamic view of death and the soul offers a spiritual narrative but it lacks empirical support. Science shows that death has causes and those causes can be studied, understood and potentially prevented. The soul, as described in religion, remains an unproven concept. What we do have is the body - a system of astonishing complexity and beauty. And in that system, we find the real story of life and death not in the unseen but in the observable.

Belief sharing and islam

In most Muslim-majority countries, the sharing or promotion of other religions or athiesm is forbidden. Whether enforced through legal statutes or upheld by strong social norms, the result is the same: alternative religious beliefs are silenced. This restriction stands in direct contradiction to the principle of freedom of speech, a foundational right of human. When a society forbids the sharing of other religions, it denies

individuals the opportunity to make informed choices about their beliefs. It suppresses intellectual autonomy, reducing faith to a matter of inheritance rather than conviction.The rationale often given for this prohibition is not rooted in logic. Instead, it stems from a fear of vulnerability within the religious structure itself. Islam, like many other religions, is largely inherited. The vast majority of Muslims are born into the faith, raised within its teachings and surrounded by its cultural expressions. While some individuals come to Islam through personal exploration and conviction, they represent a small minority. Most followers accept the religion as a given, passed down from parents and reinforced by community. This inherited belief system, while deeply embedded, can be fragile when confronted with alternative ideas. If people are exposed to other believes, especially in environments that encourage critical thinking, they may begin to question the foundations of their faith. For those whose belief is not the result of personal inquiry but rather cultural conditioning, such exposure can be unsettling. It reveals that their faith may not be as unshakable as they assumed. In response to this perceived threat, islam chooses to suppress religious diversity. They forbid the sharing of other beliefs because they fear the consequences of open dialogue. The prohibition is a defensive measure, designed to protect the status quo and prevent individuals from exploring alternatives. It is not a sign of confidence in the truth of Islam but rather an indication of insecurity about its ability to withstand scrutiny.

This rule does not apply to children because they do not yet possess the intellectual maturity or autonomy to make informed choices about religion. At that stage of life, belief is not a matter of personal decision but of parental guidance and cultural inheritance. Children are shaped by the environment they are born into and it is expected that parents will raise them according to their own values and beliefs. Therefore, shielding children from exposure to other religions is not a restriction of freedom but rather as a form of protection during a formative period. The real issue arises only when this protective stance continues into adulthood, when individuals are fully capable of exploring, questioning and choosing their own path. At that point, forbidding the sharing of other religions becomes an unjustifiable barrier to personal freedom and intellectual growth. Once individuals reach intellectual maturity, there is no logical reason to forbid the sharing of other beliefs. Adults possess the capacity to think critically, weigh evidence and make decisions about their lives. Whether one chooses to remain Muslim, convert to another religion or embrace atheism should be a matter of personal choice. Denying people access to alternative viewpoints is not a form of protection, it is a form of control. It treats individuals not as autonomous thinkers but as subjects to be managed.

In truth, the strength of any belief system lies in its ability to engage with others. If Islam is indeed the ultimate truth, then it should be able to stand confidently in the marketplace of ideas. Shielding people from other religions does not preserve Islam, it weakens it by suggesting that it cannot survive competition. A faith that fears comparison is a faith that doubts itself. Therefore, the widespread prohibition of sharing other beliefs in Muslim-majority countries is not only a violation of freedom of speech, t is a barrier to intellectual growth. It reflects a fear of change, a reluctance to trust individuals with their own minds and a misunderstanding of what it means to truly believe. Real belief is not inherited. it is discovered. And discovery requires freedom.

Islam Criticising from past to now

Islam, like all major religions have a lot of criticisms . These critiques range from theological to social and political concerns. What makes Islam distinct, however, is the way questioning or criticism is often met with fear-based responses. Instead of engaging with the substance of a question, the reaction may be to shame the questioner or to invoke divine punishment. Phrases like "How dare you ask that?" or "How could you think such a thing?" Were common. This approach discourages inquiry and reinforces a culture of obedience rather than understanding. Yet this dynamic is changing. In recent years, particularly with the rise of digital platforms and global connectivity, the fear that once surrounded religious critique has begun to fade. People are

increasingly willing to question inherited beliefs, explore alternative worldviews and express dissent. This shift is especially visible in Somali society, where social media has become a powerful space for open dialogue. Ex-Muslims, secular thinkers, feminists and reform-minded individuals are using these platforms to challenge long-standing religious norms. Ideas that were once considered untouchable are now being debated publicly. What was sacred yesterday is no longer immune to scrutiny today. This transformation is not isolated to Somalia. It reflects broader global trend. The growth of non-believers worldwide is a testament to this shift. More people are identifying as atheists, agnostics or simply unaffiliated with any religion. This is a move away from institutionalized belief systems that demand conformity without question. Given these developments, it is reasonable to predict that the number of non-believers will continue to grow. If current trends persist, it is conceivable that by the year 2075, more than seventy-five percent of the global population could identify as non-religious. Younger generations are less religious than their parents. Urbanization, education and access to information are eroding the traditional structures that once sustained religious authority. This shift will have profound implications. It will redefine the role of religion in public life, reshape moral discourse and challenge institutions that rely on religious legitimacy. It may also lead to greater emphasis on universal ethics, human rights and scientific reasoning. The decline of religious dominance does not mean the end of meaning or morality. Rather, it opens the door to thinking about existence and purpose.

In the end, the growth of non-belief is a sign of intellectual maturity. It reflects a world where people are no longer afraid to ask difficult questions, to challenge inherited truths and to seek answers beyond tradition.

Chapter eight: conclusion

Why I Became an atheist?

We’ve already talked about the story of how I left Islam, the points that pushed me to leave and my arguments against them. Lastly i want to explain why I didn’t convert to another religion but instead became an atheist. and the response is: After I examined what a test is and I realized that God can't test, I automatically believed that any God regardless of religion cannot have an excuse to watch the suffering in this world. Because of that, I became an atheist. And later, when I sought out what other religions say in response to the question "Why is God watching the suffering in this world?" I found that some answered with "test" as in Islam, while others offered explanations that even weaker than the idea of a test. And though there were many different factors that either pushed me to leave or gave me confidence after I had already left, the test was the root cause - the central reason behind my decision to leave Islam. Other points may have influenced me along the way but when I look back, it was that test which truly triggered the shift. It wasn’t just a passing doubt or a minor issue: it was the foundation that made me question everything and ultimately led me to step away.

Challenges being atheist

Living as an atheist in a country that lacks freedom of belief like somalia, presents a complex set of challenges that go beyond personal conviction. It becomes a matter of survival, identity and integrity. In such environments, religion is often deeply embedded in law, culture and daily life. Rejecting it is not just seen as a personal choice, it is treated as a threat to social order, tradition and even morality. One of the most immediate challenges is suppression, Atheists may be denied the right to speak openly about their beliefs because Public declarations of disbelief can be punished.

Safety becomes another major concern, In countries where apostasy is criminalized, simply identifying as an atheist can lead Atleast to imprisonment or worse. Even outside the legal system, social hostility can escalate into threats, harassment or violence. Extremist groups or intolerant individuals may target, viewing as enemies of faith or corrupt influences. The risk is not hypothetical it is real and often life-altering. Discrimination also plays a powerful role in challenges atheists may face, they may be excluded from community support, denied access to certain services or treated as morally inferior. In societies where religion defines social status, rejecting it can mean losing respect, opportunity and connection. The question of how to tell family and others is deeply concern and emotionally charged. Families may react with shock, anger or grief. Some may attempt to reconvert or isolate the individual. The fear

of rejection or punishment often leads atheists to remain silent, living double lives to protect themselves. In such environments, becoming an atheist is not just a stance it is an act of courage. It means choosing truth over comfort, reason over conformity and personal integrity over social approval. It means facing the consequences of thinking freely in a place where freedom itself is restricted.

Messages

Lastly i want to conclude my book these three messages;

To somali Muslims

Dear brothers and sisters,

I write to you with sincerity and hope. As someone who holds different beliefs, I ask not for agreement but for understanding, Just as we respect your faith and your right to practice it freely, we ask that you respect our beliefs in return. Mutual respect is the foundation of any peaceful and just society. What we seekimg is space, a space to exist, to think and to speak without fear. Freedom of belief is not a threat to unity: it is a sign of strength. It allows every citizen, regardless of their convictions, to live with dignity. Let us open the door to discussion, not division. Let us listen to one another, not silence each other. let us examine our beliefs, especially the apostate law. Let us accept freedom of belief - one of the most important foundations of living together in peace. Freedom of belief means that every person has the right to choose their own path whether in religion or personal values without being forced or judged. Accepting this freedom is important for us, it allows diversity to exist and diversity makes our communities stronger and richer. At the same time, respecting freedom of belief prevents conflict and builds trust among people even when they think differently. When we recognize and protect this right, we

create a society where differences are not a source of division but a source of unity and where mutual respect ensures harmony and dignity for all. We believe that every Somali whether religious or not, deserves the right to live without discrimination without suppression and without fear. We are not enemies, We are your family, your fellow citizens. Our beliefs may differ but our humanity and brotherhood is shared. Respecting each person’s freedom whether to believe or not to believe is essential for all of us. We hope for a Somalia where ideas can be exchanged freely, where no one is punished for thinking differently and where compassion guides our hearts.

With respect and hope

To somali authorities

Dear respected leaders,

I write to you as a citizen who values justice, dignity and the right to think freely. I respectfully ask you to reflect on the principles stated in the Somali constitution and how they apply to all people, not just the majority. The constitution declares that the religion of the country is Islam. Yet it is important to recognize that a country does not need to be defined by a religion to be functional. Somalia is a nation where most of it's people are Muslims, yes but not all. There are also non-Muslims and their existence must be acknowledged, respected and protected. The statement that no one can share or promote a religion other than Islam in the constitution contradicts the principle of freedom of speech. It suggests fear rather than confidence. A society that is confident in its beliefs does not silence others, it engages with them. Suppressing alternative views does not strengthen faith it weakens trust in the system. Furthermore, the constitution is said to be based on the Qur'an and Hadiths. Yet in the same breath, it claims to promote human rights. This is a contradiction and injustice for those of us who do not believe in the Qur'an or Hadiths. If the legal system is built entirely on religious texts, then it cannot be inclusive of all citizens. We need a balanced legal framework, one that respects religious values but also protects the rights of those who do not follow them.

Lastly, it must be acknowledged that the era in which Somalis hundred percent were Muslims has ended. Somalia is changing. Its people are diverse in thought, belief and identity. Denying this reality does not preserve unity it creates division. Let us move forward with honesty and courage. Let us build a Somalia where every citizen regardless of belief is treated with dignity. Let us uphold the true meaning of human rights not just for the majority but for everyone.

Respectfully

To my fellow somali atheists

in a society where our voices are silenced or denied, I want to send you this message not just of encouragement but of solidarity.
Keep your resilience, the path we walk is not easy but it is honest. It is built on courage and the pursuit of truth. Every day you choose to live authentically is a quiet act of strength. Keep going, even when you're told to hide or conform, remember that your existence matters, Your thoughts matter. Your freedom to believe or not believe is a right no one can take from you. Stand up not with anger but with dignity. Speak your truth with clarity and calm. Let your presence remind others that diversity of thought exists, even here, even now. Challenge with respect, we do not need to insult or provoke to make our point. We challenge ideas not people. We seek dialogue, not division.

Let our strength be matched by our wisdom. I wish you all success not just in surviving but in thriving. In building lives filled with meaning and compassion. In finding community even if it’s small. In knowing that you are not alone. Let us walk forward together with reason in our minds and peace in our hearts.

With respect and solidarity

The end